

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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GREENSBORO N. C., WEDNESDAY, MAY 18, 1910.

VOLUME LXII.

NUMBER 20.

EDITORIAL COMMENT.

Space.—The mind staggers when it tries to comprehend the "bounds and limitations" of space. Miles in millions do not count. Planets plunge through space millions of miles per hour and require years to make the journey of one single circuit. Halley's comet, now appearing in the heavens, is only remembered by the very oldest inhabitants, it having required seventy-five years to complete one journey at the rate of many million miles an hour, of the ellipse which it travels. Donati's comet came within view of the earth in 1858, but flying through space at we know not what speed, it will be two thousand years before it shall have completed one single course of its great journey and returns within view of the earth again. There are pairs of stars that require a thousand years to make a single revolution. The sun plunges through space at the rate of 43,200 miles an hour, but millenniums pass, we are told, while it makes one revolution in its possible orbit around Aleyone of the Pleiades. He who tries to comprehend space must of necessity think of God's infinity, and of the Psalmist's words: "A thousand years in thy sight are as yesterday when it is past, and as a watch in the night."

Grover Cleveland.—The world is never able to estimate, for his full weight and worth, a man while he lives. The years of a man's life are all too brief a span in which to take a man's measure. Character, like a deep flowing river, gathers volume as it advances, and only shows its greatest worth and value when it has emptied itself in the great ocean beyond, and then is gathered up and given back to the earth in friendly and fruitful showers.

There were those who once called Grover Cleveland, when President, hard-hearted, wicked, a traitor, and such. Little indeed did such people know what they were talking about. He is gone from these earthly scenes now and we are learning better of him—the truth of him, in fact. On the eve of his election as governor of New York, years before his election to the presidency, he

wrote this letter to his brother with little thought that the public would ever see it. It shows the faith and the spirit of the man:

"I have just voted, and I sit here in the office alone. If mother were alive I should be writing to her; and I feel as if it were a time for me to write to someone who will believe what I write. I have been for some time in the atmosphere of certain success, so that I have been sure that I should assume the duties of the high office for which I have been named. I have tried hard in the face of this fact properly to appreciate the responsibilities that will rest upon me; and they are much—too much underestimated. But the thought that has troubled me is: Can I perform my duties, and in such a manner as to do some good to the people of the state? I know, there is room for it, and I know that I am sincere and honest in my desire to do well; but the question is whether I know enough to accomplish what I desire.

"In point of fact, I will tell you, first of all others, the policy I intend to adopt, and that is to make the matter a business engagement between the people and myself, in which the obligation on my side is to perform the duties assigned me with an eye single to the interests of my employers. I shall have in my head no idea of re-election or of any high preferment, but be very thankful and happy if I serve one term as the people's governor. Do you know that if mother were alive I should feel so much safer. I have always thought her prayers had much to do with my success. I shall expect you to help me in that way."

Halley's Comet.—The wild stories and fancied fears about the comet have been fierce and frequent. Many have been ready to believe any sort of dreadful thing that the wildest imagination could picture. Fact is that Halley's Comet is a very orderly and quite well behaved pilgrim among the planets. His journeyings are far and wide, and, though requiring seventy-five years for his visitations among other worlds and planets of the ethereal regions before returning within the vision of our earthly horizon,

he is as punctual in his arrival, as orderly in conduct, and as faithful in departure, as Venus, or Jupiter, or Mars. Comets are rovers of the skies whose pathway is as certain and fixed as that of the nearest and most friendly star. The tail of a comet could not more burn up a world than the reflection of an arc-light could consume a continent. Because a comet moves in an ellipse, instead of a circle, and reflects its central brilliancy millions of miles in its wake, is no reason why it should be counted a source of horror and of dread. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. * * * * His going forth is from the end of the heaven, and his circuit unto the ends of it."

—The most ambitious of the many aeronautical plans now on foot is that of the Austro-American, Charles Joseph Brucker, who plans to cross the Atlantic in a semi-dirigible balloon toward the end of May. He will sail from Teneriffe to Porto Rico, 2,800 sea miles, the shortest distance between Africa and America, and he expects to be blown across in five days.

Beneath his balloon, which is 168 feet long and filled with hydrogen gas, is suspended a motor boat, which will be used to move two propellers, keeping the balloon in the right course. If the voyage is interrupted by accident, the motor-boat falling into the sea will provide a means of escape. Other safeguards will be afforded by relief vessels, two crossing from Europe and one coming to meet the balloon from Porto Rico. The venture is a bold one, but it is not at all impossible that it will succeed.—Ex.

—Rev. John C. Kilgo, D.D., President of Trinity College, Durham, was elected Bishop of the Methodist Episcopal Church, South, in the general conference at Asheville Monday of this week. There were seven bishops in all to elect, three of whom were elected on the first day of balloting. Dr. Collins Denny, professor in Vanderbilt University, and President W. B. Murray of Millsaps College, Jackson, Miss., being the other two. All three are college men.

FROM THE FIELD.

Bethel.

We held our business meeting Sat., April 30. The meeting was harmonious. The Cemetery Committee reported \$127.50 collected for fence. They are expecting to build the fence between now and August. They need \$75 to finish paying for the fence, and will collect. We had communion Sunday, May 1, after the morning sermon.

The congregation was large. The church was filled in the morning and evening. Some failed to get seats..

We are expecting to hold our protracted meeting week following the first Sunday in August.

Mt. Zion.

We are expecting to have our second quarterly meeting the 4th Sunday in May. We are planning to have our protracted meeting and memorial services in July. The work of this church is moving on quietly.

Center Grove.

We held our business meeting Saturday before the 2nd Sunday in April, and communion service on Sunday. The church is in good condition.

We are expecting to have memorial service the 2nd Sunday in May; but the rain interfered, and this service will be held later. We are planning to have our meeting the 2nd Sunday in August.

Thos. W. Strowd.

Newport News Letter.

Our work here in East End moves hopefully forward. There has never been any great spasmodic movement in the work but from the first the growth has been gradual and steady, with occasional alternating changes such as is common to all such institutions.

On the third Sunday in March we held our seventh anniversary service. The attendance was good and the exercises uplifting and inspiring. Rev. N. G. Newman, the first and only pastor until the writer became pastor, was present and preached a most excellent sermon. The Sunday school, Ladies' Aid Society, Church Secretary, and Treasurer, each made reports indicating the growth and character of the work since the organization seven years ago.

On the second Sunday in April we began revival services and on the following Sunday Rev. J. P. Barrett, D.D., came to our assistance and remained over 4th Sunday. Dr. Barrett did some faithful preaching, of a high order, and the church has been blessed. There were no conversions or additions to the church membership, yet we count the meeting a blessing to us.

Our Sunday school was larger last Sunday than on any previous Sunday in its history, and is one of the most encouraging features and departments in our church here.

This week I am with Rev. M. L. Bryant at the Main St. Church, Berkley, in special meetings. The services are growing in interest and the pastor is hoping for good results.

Murdock W. Butler.

May 6, 1910.

Winchester Letter.

Two things have hindered the progress of our church work at this point. The first is, we are depending on the farmers to haul the lumber and they have been too busy planting corn to have the time to haul, but corn planting is about over now and we expect to get several loads in within the next few days. The other is, we had the misfortune to have all our frames and sash burned in a fire which destroyed the Glaize Bros. Lumber Plant. This is not our loss but it is our delay. But not withstanding these difficulties we are going to press forward as fast as possible and hope to begin the carpenter work next week. The following contributions have been received since our last report:

Previously reported\$1516.84

Cash:

Rent	8.00
E. R. Johnson	50.00
B. F. Harman	5.00
Cash Collection, Leaksville	.77
Mrs. Hubet Huffman	5.00
Miss H. C. O. Martz	3.00
J. H. Moore	1.00
Albert Arnold	5.00
Misses Lydia & Mary Pickering ..	3.00
Cash collection, Winchester	1.44
Rev. E. M. Carter	2.50
J. W. Sommerville	15.00

Labor and Material:

H. B. Grim	2.70
Mrs. R. M. Johnson	9.13
A. L. Larriek	4.51
A Friend	1.00
Levi Lafollette	4.37
Samuel Giffin	3.20
Thomas Larriek	6.64

Total\$1648.10

We are thankful for all these donations. We shall soon need money to buy brick and will appreciate any amount that you will contribute to our work.

W. T. Walters.

Portsmouth Letter.

250 SHARES OF \$10 EACH FOR THE COMPLETION OF NEW CHURCH.

Mrs. J. L. Barksdale 1/2 share ..\$	5.00
E. J. Brickhouse 1/2 share	5.00
C. D. West 1 share	10.00

M. W. Hollowell 1 share	5.00
Rev. J. L. Foster 1 share	10.00
J. W. Powell 1/2 share	4.50
Horace Savage	1.00
Portsmouth S. S. & Church 100 shares	

Mrs. Sue Clark Barrett 1 share ..	10.00
J. H. Barrett 1 share	10.00
Mrs. C. R. Fulgham 1/2 share	5.00
W. M. Smith 1/2 share	5.00
Dr. J. P. Barrett 1 share	10.00
Mrs. M. J. Lee 1 share	10.00
Col. J. E. West 5 shares	50.00
B. L. Nichols 1 share	
Rev. H. H. Butler 1 share	10.00
Mrs. Thomas Saunders	1.00
Hersey Woodard 1 share	10.00
T. E. Brickhouse 1/2 share	5.00
T. W. Butt 1 share	
F. L. Portlock 1 share	
Rev. N. G. Newman 1/2 share	5.00
W. Thomas Smith 1/2 share	5.00
J. B. Harrell 1 share	10.00
Rev. J. O. Cox 1/2 share	5.00
L. M. Clymer 1 share	
Mrs. L. M. Clymer 1 share	
Prof. W. P. Lawrence 1 share	
Rev. C. H. Rowland 1 share	
Rev. M. L. Bryant 1 share	
Dr. J. O. Atkinson 1 share	
J. J. Hall 2 shares	8.00
C. E. Hanbury 1 share	10.00
Dr. J. W. Manning 1 share	10.00
Capt T. R. Gaskins 1 share	10.00
Berea (Norfolk) S. S.	7.67
G. W. Nurney 2 1/2 shares	
Lyman Brothers 1 share	
shares	70.20
Rev. M. L. Bryant 1 share	10.00
Mrs. Kate Ives 1 share	10.00
Elkanah Harrell 1/2 share	5.00

We are reporting only 1 1/2 new shares this week. Several have paid since our last letter. We still need 108 1/2 shares. This amount must be raised. Dear reader, we beg of you a donation to help in raising this amount. Remember this must be raised before we can pay for our building. We are not able to get our loan in full because this money has not been raised. The party lending the money is holding back \$5,000 until we have raised about \$1100 more in cash. We are greatly in need of our money to meet necessary bills for furnishings, etc. At this writing a part of the windows have come and have been put in. The time of the opening is still uncertain.

The meeting begun last Sunday has been good during the week. The attendance has been fair and the preaching excellent. Rev. C. H. Rowland, of Franklin, Va., has been with us. His work is highly appreciated. The meeting will continue another week or more. We are trusting this may be a harvest time. Let every one pray to this end.

J. W. Harrell.

Columbus, Ga., Letter.

We are glad to report that Bro. J. L. Elder, who has been critically ill, is much better and strong hopes for his recovery are now entertained. Although far from being well, he is now able to be out and we hope to see him at church next Sunday.

Last Saturday was a day of joy to the children of North Highland Sunday school. The children, in company with a few parents, young people, and the writer, spent the day in the woods. The joyous chattering and playing of the children as they skipped and romped over the grass-covered wood and through the bushes near the crystal stream, lent happiness to the hearts of the older ones and for the time being dull care was forgotten and all hearts were glad and free. Time spent in the interest of boys and girls is an investment that is destined to yield large dividends in years to come.

Rev. H. W. Elder filled his regular appointment at Waverly Terrace Sunday last. The evening hour was given over to the children who rendered a most excellent program of songs and recitations. The exercises were highly enjoyed. We understand that revival services will begin here the fourth Sunday instant.

A series of meetings is in progress at Lanett, Ala., this week. The pastor, Rev. E. M. Carter, is being assisted by Rev. H. W. Elder. We have not heard anything as to the degree of interest that is being manifested. We are confident, however, that the meetings are being well attended and are accomplishing good, the work at that point having taken on new interest and life within the past few months. The Sunday school attendance has increased 100 per cent. since last November. We trust that Lanett church may continue to rise to higher ground. G. O. Lankford.

May 13, 1910.

Thanks.

Some time ago I received notice that there was an express package in the office here for me. When I received the package I found it contained a nice buggy robe. I did not know at the time who sent it, but learned afterward that it came through the kindness and generosity of Bro. E. N.: Johnson, of Ivor, Va.

A short time ago the Ladies' Aid Society of the Ivor Christian Church presented us with a handsome worsted bed-quilt. It contains a number of names which adds to its beauty and value. For both these gifts we are thankful. We appreciate them for their intrinsic value and also for the spirit that prompted the gifts. R. H. Peel.

YOUNG PEOPLE'S CONVENTION.

The Executive Committee of the Young People's Convention of the Western N. C. Conference is now planning to arrange our convention program, which convention will meet with the church at Park's Cross Roads, July 29, 30, and 31, and any suggestion from any one, in regard to the program will be gladly received and considered. We already have the names of a few persons who have promised to be with us and speak, and do what they can in order that the Convention may be of greater success; and if any brother has a subject that he would like to discuss at the above named convention, the program committee would be glad to have him send it to this writer. We want to ask especially the pastors of the Western Conference (and we shall be glad to welcome other pastors, too) to remember our Convention date and try to plan their work in such a way as will enable them to attend. The Convention will only convene three days, and it will also include a fifth Sunday, and I feel sure that most of our pastors can attend. Brother pastor, come to our Convention and help us. We need you, and you need the benefits of the Convention.

We are planning and praying for the July, 1910, Convention, to be the "best yet," and I want to urge the Sunday school superintendents of the Young People's Convention of the Western Conference to get their schools to elect its delegates, and that they together with the delegates get ready to go to our convention and attend every session of it. Brother Sunday school worker, there is not only a work for you to do in that Convention, but there is a blessing for you to receive; and your work cannot be done, neither can you receive the blessing, unless you are present in the Convention. The time has come for an awakening among our young people of the Western Conference, and I believe that they are going to awake and go to work to stir up such an interest as has never been known in our midst, for the cause of Jesus Christ. There is no better way of bringing about this interest than for us to have a full delegation at our convention from all our Sunday schools. Brethren, pray for the success of our Convention.

I am yours in the work,

J. F. Morgan,

Elon College, N. C.

Carr.

Whereas, in the wisdom of our Heavenly Father, our beloved brother S. Junius Carr has been taken from earth to his last resting place in heaven, and whereas, he was a worthy member of the Board

of Deacons of the Christian Church in Suffolk for many years and filled his place with great honor to himself and influence with the church of his faith, therefore be it resolved:—

First—That in the death of our brother a vacancy is created in our Board that will be hard to fill.

Second—That the loss to the Church will be felt for years to come.

Third—That we tender to the family of our deceased brother our deepest sympathy in their sad bereavement and invoke the blessings of our Heavenly Father upon the members of his family in their sad affliction.

Fourth—That a copy of these resolutions be entered on the Church records and one be sent to the family and another be published in the Suffolk Evening Herald and in The Christian Sun.

T. W. Artman,

J. C. Felton,

W. H. Barnes.

THE PASSION FOR SOULS

I am ashamed how easily I become callous. I am amazed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgency, and the cries from far and near cannot reach my easeful soul. "Why do you wish to return?" I asked a noble young missionary who had been invalided home. "Why do you wish to return?" "Because I can't sleep for thinking of them!" But, my brethren, except when I spend a day with the Lord, the trend of my life is quite another way. I cannot think about them because I am so inclined to sleep! A benumbment settles down upon my spirit, and the pangs of the world awake no corresponding sympathy. I can take my newspaper, which is oftentimes a veritable eup full of horrors, and I can peruse it at the breakfast table, and it does not add a single tang to my feast. I wonder if one who is so unmoved can ever be a servant of the suffering Lord!—J. H. Jowett.

"We must always interpret great themes in the light of the best personal illustration of those themes. An obedient personality is the best definition of the term obedience. We get our best definition always in terms of life rather than in terms of the dictionary. Following this principle we observe that obedience to God puts life at its highest level. There is an upward lift which every man has upon his own soul and life. A man can not lift himself by his boot-straps, but he can tremendously lift himself by his purpose."—Bishop McDowell, D.D.

NOTES AND PERSONALS.

—It is unfortunate that Senator Al-drich can not take his Tariff Law into retirement with him.

—Of the seven bishops elected at the M. E. Conference at Asheville this week, six are taken from college faculties and one from the office of mission secretary.

—The last report from Dr. Moffitt, Tuesday P. M., is that there are signs of gradual, but slow improvement, in his general condition. Those with him express more hope of his recovery.

—Elon commencement May 29-June 1, inclusive, Dr. A. W. Lightbourne, Dover, Delaware, opening the exercises with the delivery of the baccalaureate sermon at 11 A. M. Sunday, May 29..

—Not long ago some food was found in an Egyptian tomb where it had been buried for 3,000 years; but still it was not placed on sale afterward and labelled "strictly fresh."

—The next session of the N. C. Press Association convenes at Wrightsville Beach, Wilmington, June 8, 9, 10. The program is inviting, the Chamber of Commerce of Wilmington has appropriated \$500 for entertainment, and many pleasures are anticipated by the editors.

—Rev. J. W. Holt requests the announcement that there will be memorial services and the annual meeting of the New Providence Memorial Association at New Providence, Graham, first Sunday in June, 1910. The sermon will be preached by Rev. Jas. L. Foster.

—Rev. W. G. Clements, pastor, reports a great day at Damascus Church, near Chapel Hill, at the memorial services last Sunday. The house could not by half accommodate the throng that numbered several hundred. Prof. Noble, of Chapel Hill, and Maj. Guthrie, of Durham, were the speakers.

—There are in the State of New York over 100,500 automobiles and more than 57,000 licensed chauffeurs. The average investment per week in these machines has exceeded \$1,500,000. Automobiles are common all over the country and not only are they bought by millionaires, but by the poor as well.

—Louis Paulhan, the French aviator, won the prize of \$50,000 by flying from London to Manchester, a distance of 186 miles, in four hours and eleven minutes of actual flying, making only two stops on the way and being on the whole journey a few minutes over twelve hours.

—Dr. T. N. Ivey, editor of the Raleigh Christian Advocate, has been elected editor of the Nashville Christian Advocate, general organ of the M. E. Church, South, by the General Conference in session at Asheville. Dr. Ivey is an able, prudent, and conservative editorial writer and the

general organ of the church will not suffer in his hands. Our congratulations to Bro. Ivey upon his deserved and well earned promotion.

—Those interested in the use of soothing syrups, cough lozenges, soft drinks, etc., write to the Department of Agriculture at Washington for a recently published bulletin on the subject. It will give names of dozens of these remedies, showing that they contain cocaine, morphine, codeine, chloroform, chloral, and other most dangerous drugs and poisons. Somehow the sale of these things, such as Mrs. "Laudanum's" Soothing Syrup and not a few medicated soft drinks ought to be forbidden by law.

—Our esteemed contemporary, The Durham Sun, must be given to nodding and napping these fine May days. It last week printed that Rev. L. I. Cox, of the Primitive Baptist Church, was assisting Rev. A. P. Barbee of the Christian Church, Durham, in a revival! And then, next day, in trying to correct the blunder, made a worse one—if such be possible—than the original. Fact is our steady handed friend of The Sun did not write those paragraphs, but some young Sun-ny who did not know what he was writing about.

—It was the editor's rare privilege to spend the evenings of last week in a series of meetings with the pastor, Rev. L. F. Johnson, at the Raleigh church. Bro. Johnson is deeply interested in the work there and is doing all in his power to make the work go. And a few of the loyal and faithful are standing by him nobly, making the work hopeful and the outlook promising. The meetings were well attended, there being an especially large audience at the closing service Sunday evening. Six made confession of faith publicly and others seemed much interested. It was a great pity the meetings could not continue at least another week.

—We know we ought to mourn most for the death of fifteen hundred people by the terrible earthquake which has destroyed the beautiful capital of Costa Rica, Cartago, but somehow it is the destruction of the Palace of Peace, built by Mr. Carnegie, that most affects us. There is no special sentiment about the people, but there is a peculiar sentiment attaching to that building which embodies the will of five little and quarrelsome republics to live in peace and settle their difficulties by conference and arbitration. That building was for the Central American republics what the Peace Palace at the Hague is for the world. Fortunately Mr. Carnegie has sent a wireless message from mid-ocean saying it shall be rebuilt.

ELON COLLEGE NOTES.

—Rev. E. K. McCord, a Christian missionary to Japan, now in America on furlough, was here from Saturday until Monday, May 7-9, and spoke a number of times on mission subjects to Elon audiences and held a number of private conferences. He made a favorable impression, and made his visit count in enlisting interest in the winning of the world for Christ. Such visits as his will sooner or later bear fruit in bringing recruits into the foreign mission service.

—Rev. D. A. Long was the preacher at the eleven o'clock service last Sunday. He is always in interesting and entertaining speaker, but he was peculiarly so on this occasion. He spoke with great liberty and unction on the subject, "Vision and Service."

—Rev. Dr. Atkinson leaves this (Monday) afternoon for Chapel Hill to take up the question of organizing a Christian Church there. The prospects are that a church can be organized at the State University, and it is probable that this visit will result in such an organization.

—Miss Cora Lawrence leaves to-day also for the World's Sunday School Convention which meets in Washington, D. C., May 19-26. She is the only representative to go from our town. There are others who would likely attend but for the fact that we are just now entering the final examination period, and this makes it difficult for members of the College to be away.

—Dr. Moffitt is holding his own in the hospital, and the physicians think that there is a stronger probability of his recovery. It is perhaps, to be a long battle between his vitality and the disease, and which will win the physicians are unable to forecast with any degree of certainty. But there are many anxious hearts throughout the church who have not relinquished and will not relinquish the battle so long as the heart hath faith and the victory is in doubt.

—The Sunday school has elected the following officers for the coming year: Superintendent, W. P. Lawrence; Asst., R. A. Campbell, Dayton, Va.; Secy., Miss Affie Griffin, Liberty, N. C.; Asst. Sec., Miss Bessie McPherson, Haw River, N. C.; Treasurer, O. B. Barnes, Elon College; Pianist, Miss Beulah Foster, Burlington, N. C.; Asst. Pianist, Miss Ethel Du Rant; Chorister, E. T. Hines, McLeansville, N. C.

During the past year the Sunday school has organized and maintained an Organized Adult Bible Class with Prof W. A. Harper teacher and D. W. Brown, president. This class is contributing to the regular expenses of the Sunday school, and is also giving five dollars a

month to support an inmate of the Christian Orphanage, and the entire school gives, in addition, the collection on 4th Sundays to the Orphanage.

—Messrs. W. F. Warren, of Prospect Hill, N. C., and W. W. Elder, of Columbus, Ga., both members of the Senior Class, gave a certificate recital in voice last Thursday evening. Besides their academic honors, these young men will each receive a certificate in voice from the Department of Music, June 1. The recital sustained the exalted reputation of the Music Department for high-class teaching ability. The singers were assisted in the program by Miss Ethel Clements as reader. Miss Clements captivated her audience. She is the daughter of Rev. W. G. Clements of Morrisville, N. C., and has just returned from a year's study in Boston.

—The commencement program is as follows:

Saturday evening, May 28, Class Day Exercises: Mantle Oration, Mr. C. C. Fonville, Burlington, N. C.; Historian, Miss Nannie C. Farmer, News Ferry, Va.; Prophet, Miss Macie Farmer, News Ferry, Va.; Testator, Mr. W. W. Elder, Columbus, Ga.; Poet, Mr. A. C. Hall, Burlington, N. C.

Sunday, May 29, 11:30 A.M. Baccalaureate Sermon by Rev. A. W. Lightbourne, Ph.D., Dover, Delaware.

Monday evening, May 30, Society representatives: Clio, Messrs. R. L. Walker, Burlington, N. C., R. 2, and J. S. Lincoln, Wakefield, Virginia; Philologist, Messrs. M. W. McPherson, Haw River, N. C., and E. T. Hines, McLeansville, N. C.; Psiphelian, Misses Benlah Foster, Burlington, N. C., and Bessie McPherson, Haw River, N. C.

Tuesday, May 31, 11:30 A. M. Literary Address. Rev. Daniel Albright Long, D.D., LL.D., Graham, N. C.

4 P. M. Annual meeting Alumni Association, Rev. C. H. Rowland, Franklin, Va., President.

8 P. M. Annual Concert.

Wednesday, June 1, 10:30 A. M. Graduating Exercises.

3 P. M. Society Reunions.

4 P. M. Art Exhibit.

8 P. M. Alumni Address by Miss Jennie Herndon, '96, Greenville, N. C.

W. P. Lawrence.

A C. E. Suggestion to Program Makers.

In spite of all that has been written in The Sun recently in regard to the Christian Endeavor Society, the great majority of our people are still ignorant of the history, aims, and practical necessity of this organization. Our program makers for the approaching sessions of our Sunday school and Young

People's Conventions will need to bear this in mind in providing for the presentation of the Society to their respective bodies. Besides set addresses, perhaps a round table on Christian Endeavor Methods would be very helpful. We print below a list of questions which might well appear in this round table. The questions should of course, be numbered and printed on a single sheet of paper and scattered through the assembly. Questions should be called for by number and only one minute should be allowed in which to answer each question. This will be found to be a most helpful variation, and it is no innovation, for it has been successfully tried in Sunday school Conventions for many years.

Suggested C. E. Round Table Questions.

1. What are the essentials of a successful president?

2. What is the work of the vice-president?

3. How may the secretary improve his work?

4. How may the treasurer be more efficient?

5. What is the duty of the Delegate?

6. What can the corresponding secretary do?

7. How can systematic committee work be encouraged?

8. How can regular reports be secured?

9. What is the function of the executive committee?

10. How can we interest our pastor in our work?

11. How can we cooperate with our pastor?

12. What is the importance of a Junior or Intermediate society and how can we have one?

13. What and why is the pre-prayer service?

14. How can we improve our prayer meetings?

15. What is the work of the prayer meeting committee?

16. How can we secure punctuality?

17. How can we solve the front seat problem?

18. How can we increase attendance?

19. How can the lookout committee improve its work?

20. How can we increase our membership?

21. How should new members be received into the Society?

22. How can we keep our new members interested in the work?

23. How should absentees be looked after?

24. How can a Society be revived?

25. How can the pledge be emphasized?

26. How can we advertise our meetings?

27. What can the Social Committee do in the meetings of the Society?

28. How often should we have socials?

29. How should we pay for our socials?

30. How can we raise money?

31. What are the essentials of a good social?

32. How can we increase interest in missions?

33. When and how should announcements be made?

34. What can the Flower Committee do?

35. Who should be elected to office and how long should an officer serve?

36. What is the Builders' Union and why should every Christian Endeavorer support it?

37. Why should we subscribe to the C. E. World?

38. Why should we wear the C. E. pin?

39. Why should we support our State Union?

40. How can we help the leader?

41. Please give a few points on leading and participation.

42. What are the essentials in Intermediate work?

NOTES AND COMMENT.

—The habit of chewing gum increases. According to statistics there are 3,000,000 pieces of chewing gum produced in this country annually. If these pieces were laid end to end they would reach six times around the earth without stretching. New York alone accounts for 200,000,000 sticks annually.

—The Southern Baptist Convention in session at Baltimore this week passed a vote emphasizing its complete independence from the Northern Baptist denomination in refusing to agree to certain boundary lines within which to operate and in failing to cooperate with the Northern branch of the Church in its work among the Negroes.

—The funeral of the late King Edward VII, who died May the 6th, will be held in Windsor Castle, London, Friday, May the 20. Ex President Roosevelt has been asked by President Taft to act as a special ambassador to represent the United States at the final funeral services of King Edward and has accepted.

Prayer flies where the eagle never flew,
—Thomas Guthrie.

Tact is a Christian grace.

THE LAYMEN'S FOREIGN MISSION MOVEMENT—THE OPPORTUNITY.

By Prof. W. P. Lawrence, Elon College.
An address before the Southern Christian Convention, Suffolk, Va., April 28.

Once, in the beginning of that discipleship, which to-day numbers its millions in all parts of the world, and especially in Europe and America, the Master in whose name we are here assembled, was walking by the historic sea of Galilee. It was just after that remarkable event, the temptation in the wilderness in which He gained one of the many signal victories of his short but matchless life. Four men, partners in the vocation of fishing, had toiled all night and considerably into the morning, but had caught nothing. There are three accounts of the event in the three first gospels. Luke's account, which is fullest, says that Jesus entered into the boat belonging to Simon and his brother Andrew, and after delivering a discourse to the multitude on shore, said to the fishermen, "Put out into the deep, and let down your nets." "We have toiled all night, and have taken nothing," was Simon's reply, "but at thy word, I will let down the nets." The result was such an aggregation of fishes that their nets began to break, and they called to their partners, the sons of Zebedee, to come to their assistance. Simon was quick to understand the presence of divine power, and in that opportune moment the Savior said, "Follow me, and I will make you fishers of men."

Again, about three years later, during which time these same fishermen had seen such demonstrations of divine power as no set of men besides has ever seen, went out in the evening to catch fish, on this same historic sea of Galilee. But they were now forlorn men: their high expectations and growing hopes had been suddenly and violently dashed down about two weeks before by the crucifixion. The great light that the Savior's companionship had kindled in their souls had suddenly been snuffed out by the awful gloom that settled over all Jerusalem on the afternoon of the recent Golgotha tragedy. Again they toiled all night and caught nothing. Just as day was breaking, the voice of some stranger, who could be seen through the gray morning twilight on shore, a hundred yards away, came sweetly over the quiet waters, "Cast the net on the right side of the boat." The weary and heart-oppressed fishermen obeyed, and immediately drew to shore a multitude of large fishes. The astonishing result roused their dying hopes. That disciple whom Jesus loved said, "It is our Lord."

Whereat, Simon wrapped his fisherman's coat around him and leaped into the water that he might be the first ashore to greet the resurrected Master.

These events by the shores of Galilee illustrate the meaning of our theme, The Laymen's Foreign Mission Movement,—the Opportunity. In each instance long and fruitless toil through the long night had rendered the fishermen teachable, distrustful of their own knowledge and skill in catching fish, and willing to obey the voice even of a stranger. The condition of their hearts and minds offered an opportunity also for the Messiah to touch their lives in a vital way,—Him who touches human hearts only at opportune times because He wastes no energy in fruitless effort.

These four men whom Jesus called away from their boats to convert into fishers of men, seem remote and far away, when looked at across the stretches of nineteen centuries, yet when looked at from the standpoint of the business into which the Master called them, they are as near us as the Christian worker, who sits next to you in this Convention Church. They were the first disciples, the embryo, the germ of the militant Christian Church. You and I, this Convention,—all are a part of the same church. I should like for us to feel that it was but yesterday that they laid down their work, and that their mantels have fallen upon us. But, even in our imaginations, we cannot eliminate the idea of time, though, perhaps we shall be able to do so some day, when we have passed through that inevitable, mysterious change, and time and sense shall be no more. And it is hard to feel, too, that the nineteen hundred years through which the Church has passed has not been a long night. The slow progress of the gospel and the tremendous strain upon human hearts and upon human fortunes that every degree of advancement has made, severely convinces one that the winning of the world for Christ is by far the most stupendous as well as the most perilous task ever undertaken by man. The battlefields that mark the path of the army of Christian soldiers since the days of those Galilean fishermen, we have been talking about, are strewn with the bones of dead soldiers,—heroes of the faith. The impressive story that the bleaching bones of unfortunate adventurers along the trails of the great western plains beyond the Mississippi, is but a poor parabolic illustration, yet some men say that the Church is effeminate, that it does not appeal to the heroic manhood of our time. Indeed, the building of the worldwide empire of Christianity has no equal in

the undertakings of the race. The world-conquering genius of Alexander the Great, the splendid ideals upon which the Roman Empire was built and the unwritten story of what a task it was to execute those ideals into a government by whose light the western nations have built so well, and the extreme tragedy of the French Revolution,—all these are inferior in interest and in the compass of their significance to the fulfillment, by human agency, of that prophecy that the kingdoms of this world shall become the kingdoms of our Lord.

The whole story of the Church through the long centuries is an intensely interesting one. It appeals to every impulse of the human heart. It is pathetic, it is heroic, and it is inspiring. But here, we purpose dwelling only briefly on that part of the narrative that may serve to show that we stand facing the greatest opportunity in all the history of the church to wage a successful campaign in winning the world for Christ.

According to Dr. Zeller, director of the statistical Bureau in Stuttgart, Germany, the beginning of the year 1910 looked out upon a world of 1,544,510,000 people, only a little more than one third of whom are nominally Christians, and, perhaps, only about one in thirty actually soldiers of the Cross. Of the other two-thirds, nearly two hundred millions, more than twice the entire population of the United States, are Mohammedans, over ten million are Jews, and considerably over eight hundred millions are heathen.

The gospel of Jesus Christ, however, has not failed to hold its own wherever preached and practiced in its purity, except perhaps in one or two countries bordering on the Mediterranean, and in these, the prospect is brightening for their reclamation to Christianity. Comparatively recent achievements of the Church marking a hitherto unknown progress, have broken down almost every barrier in heathen lands. As late as a hundred years ago nearly every country in Asia and in Africa was closed to the gospel, the Church did not believe in foreign missions, not more than one hundred missionaries had gone to the foreign field, and there were practically no Christians in heathen lands. There are now nearly twenty-two thousand missionaries in foreign fields, and about ninety-three thousand native helpers. And there are now two million Christians in heathen lands. The annual contribution of the Church to foreign missions is now nearly \$25,000,000 against only a few thousand dollars a hundred years ago. Today the Bible is translated into nearly five hundred languages and dialects against sixty-five a hundred years ago. Nearly thirty thousand schools and col-

leges in heathen lands, conducted by Protestant missionaries is the work of the last century. Four hundred hospitals and five hundred orphanages in these same lands are to be set down to the credit of the last hundred years, also. A hundred and sixty publishing houses and four hundred periodicals in mission lands, all devoted to the cause of Christianity, are the work of the last hundred years. It took a hundred years to win the first million converts in foreign lands; the second million have been won in the last twelve years.

And the last decade has been the tidal wave of the past century in missions. The Student Volunteer Movement which is a sort of recruiting agency, especially of college bred men, for all denominations in North America gives evidence of this tidal wave. This Movement was organized in 1886 and up to the end of the year 1909, 4,346 volunteers had sailed for the foreign field under the auspices of various boards, more than half of whom, 2,283, sailed within the last eight years. The reported gifts of college students in America increased the past four years from \$87,000 in 1905 to \$115,000 in 1909, Yale students leading in the latter year with gifts amounting to \$10,000 in addition to \$9,000 by faculty and friends.

We seem to be on the crest of this tidal wave in this year 1910 with the Laymen's Movement conducting an unparalleled campaign in seventy-five principal cities throughout the United States. No such mission campaign has hitherto been known. It looks now that as one result of this campaign, the contribution of the United States to foreign missions will be increased a hundred per cent. this year. It really begins to look as if virile America is beginning to believe in the gospel. And, following the final meeting of this great campaign in Chicago, May 3-6, the World's Sunday School Convention which is to have a strongly mission program meets in Washington, D. C., May 19, and finally the World's Missionary Conference meets in Edinburgh in June.

This appears to be the fulness of time for the Southern Christian Convention to act in a vigorous way in its approval of the mission spirit, and to act through the medium of the Laymen's Movement. It is the opportunity of this Convention to plan for and carry on a campaign throughout the conference that will be adequate to the possibilities of the laity helping to win the world for Christ. This Convention is steward of a certain part of the moral vineyard and must answer conscientiously for the opportunity that lies at the door. The command, as if direct from the King's headquarters,

to go forward with the banner of the cross is sounded in every notable religious gathering; shall this Convention hear and obey?

SATISFIED.

Godliness with contentment is great gain. 1 Tim. 6:6.

Where shall contentment be found? If not contented with godliness, nothing else will give permanent contentment. It is not found in prestige, nor affluence, nor honor, nor great attainments; its permanence is not found in temporal things nor in the things which are most attractive; but it is found, and only so, in the things which are filled with an eternal weight of glory. Never heard of but one person who said he was contented. He lived many years ago, and was a model character formed after the divine model. He had learned in whatever state he was, therewith to be content. If any one else has learned that splendid lesson, it has not been announced. He would never have learned it, if he had been conformed to this world—but the great transformation which entered his life did the work, and he well understood, that godliness with contentment was great gain. The gain of such a prize is worth all others besides, and he who obtains it has the best and greatest possession, not only in this life, but for that which is to come.

In referring to the things concerning the Kingdom these expressive and impressive words are used: Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Among the various exhortations given, these beautiful words, painted by a great artist and matchless word painter, are richly worth putting in frames of gold, and placed where they could be daily seen so as to remind everyone of his responsibility to God, and his duty to his fellow men.

It will be admitted that no one ought to be contented with present attainments—that each one should become more proficient in his work—but learn as much as possible, with the surroundings, to be satisfied, believing at the same time, that duty demands the very best service, and that contentment is not obtained without it. For when a known duty has been performed with promptness and zeal the remembrance of which is not only profitable to the performer, but it is exceedingly pleasant to him.

These lines may be read by some one who is afflicted. For many months or

years you may have endured these afflictions with untold and unknown suffering. It may be that you are discouraged, and to yourself you may be in a helpless and hopeless condition—but others have been healed and restored to perfect health and strength. Then why not you receive the same great blessing? You desire to see that hand which has been withered so long strong and active again. You desire to see that pale, emaciated face look full and ruddy once more, and you want to be perfectly well. This physical condition is worth more and means more to you than all the temporal things you have, or that you ever expect to possess. Have seen so many friends who were greatly afflicted—they invited attention and earnest solicitude and needed relief and restoration at once. It is the great desire of their loved ones to have them cured. Now it occurs that the mind of the diseased one would do well, not only to think beautiful thoughts as they contemplate the beautiful and sublime—not only to observe the best sanitary laws—not only to consult with skillful doctors, these are important parts—but to stretch forth the hand of faith to Jesus as the great Source of health—the Fountain of Life, peace and happiness. Has He the same power now that was so effectual when He preached on earth? Yes: for He is the same forever. Then why do not more of us go to Him in our need? If we were to fast and pray more, and get greater faith, we would be stronger in every way and more contentment, health and gladness would be yours all the way and all the time. Cheer up, you sick, dissatisfied ones, get a glimpse of Jesus and you will have more physical and spiritual power. That is what you need—what you must have. Will you try for it today?

J. T. Kitchen.

"Business men have denounced the selfish politicians, but God is showing us that selfishness is at heart the same, whether it shows itself in rebates or in graft. What a toning-up of the financial conscience we have witnessed in the last few years! What strengthening of the hands of righteousness and honesty in business and in political life!

"A new day seems to be dawning; a day of hope, of purity, of honor. Standards of life that once obtained will no longer pass. Methods of business that went unchallenged must hide their heads. And a better day is dawning."—Charles L. Goodell, D.D.

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THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian
Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

Terms of Subscription.

One Year	\$1.50
Six Months	.75
Four Months	.50

Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

BETTER THAN THE MIGHTY.

(He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. Prov. 16:32. Golden Text for Sunday, May 22.)

Pity the person who is easily provoked to anger. Such an one is sure to come short, in this world, of that to which his talents entitle him. The fact is that anger is poisonous. Wrath contains deadly germs. One easily provoked is constantly making inroads upon his nature, character, disposition which ultimately bring ruin. Don't get angry: it is a hazardous, useless and a dangerous business. "Whom the gods would destroy they first made mad," is a Roman proverb as true as it is ancient. When a man is made mad, he easily works his own undoing. And there is never any gain in getting angry. It is all loss and no profit. Strive with all your might to get angry as seldom as possible, and, with control and discipline, you will find that, forsooth, you need not get angry at all.

I believe it was Emerson who said that every man owed it to society to reform, and keep reformed, one little niche in that society, viz., Himself, his own life. The worst enemy any one has is himself. No one else does you quite so much damage as yourself. The finest and best of all sciences is the science of self-control. One who controls oneself does more and better than one who takes a city.

What matters it now, after the centuries have passed, that Herod lived in his palace, wielded a scepter, ruled a kingdom? Herod failed in the greatest of all undertakings, viz., He failed to govern himself. He lost control of self. Passion and ambition and jealousy and hatred controlled him. He did not rule

his own spirit. And so the world adjudges him a heartless wretch, a reprobate, a despicable character, a failure.

John the Baptist, on the other hand, had no scepter to wield, and no palace to dwell in, and no kingdom to govern. But he had that which was far better. He had a noble heart, a devout soul, an honest mind and purpose. And best of all he ruled his own spirit. Than this man, says our Scriptures, there has been no greater born of woman. His great, good life looms large. His noble character stands out in bold relief against the dark back ground of a corrupt time and a grossly immoral age. John's character towers mountain high over a veritable desert of waste and ruin and wretchedness. John ruled well his own spirit, and the world's verdict, as well as heaven's declaration, is, that here is a man who did more than take a city.

We shall never learn a nobler lesson, a greater truth, than that of self-control.

THE PASTOR AND THE EVANGELIST.

Very often the evangelist remains ten days, or two weeks, and the members of the church wonder why in the world their pastor, who has been with them years, does not preach with power and win converts like the evangelist. They forget that the pastor, with its many-sided life, has cares, responsibilities, obligations that evangelism knows nothing whatever about. It is indeed unfair, unjust, and exceedingly simple to compare the every-Sunday preaching of the pastor with the few crack sermons of the evangelist. And most unbecoming of all is the criticism of the pastor by the evangelist. Recently an evangelist of international reputation criticized, with some strictures, the pastors generally. The *Heraldic Review* printed the criticism and in reply a pastor of thirty years' experience has written in the May number of that magazine a brief article so fair, pointed, and practical, that we quote it in full:

"In the March number I notice that you quote with apparent approbation the reasons given by the 'noted evangelist, Dr. J. Wilbur Chapman,' for the failure of many ministers. He 'marveled that more ministers do not fail, and, in fact, to him the wonder is that the great majority do not fail.' So ungenerous an estimate of his fellow ministers must qualify somewhat the value of his judgment. I have had the unusual opportunity of observing two of the most noted evangelists of this country in the pastorate and out of it. Both of these men held pastorates in the same city where fifteen years of my own ministry passed. One came after a most brilliant

career as an evangelist. He had made a record-trip across the continent. There were monster mass-meetings, thousands of converts, business suspended in many towns and cities, etc. He came back from the coast, crowned with glory, and, as he told me himself, 'stuffed with money.' We expected, and in fact hoped, that our staid old town would be turned upside down in the good Scriptural method. But nothing of the sort happened. A little preliminary flurry of interest, when the curious ran to hear some new thing, was followed by a very quiet, ordinary ministry. After a brief pastorate, he left us about as he had found us; and, as far as could be ascertained, he had made no lasting impression on the life of the city.

The other noted evangelist had done some evangelistic work before coming to us. He went away on short tours occasionally during his ministry. He later became one of the foremost of his class. But his work as a pastor was in no way marked above the average. His church simply 'held its own.' He was in no way identified with the common affairs of the city. His pulpit work evoked no special interest. His part in our minister's meetings was simply mediocre, both in intellectual and spiritual quality. He has left no abiding mark upon the life of the city. I do not mention these facts to disparage in any way the work of two good men. But these men discovered, and their work has disclosed to the rest of us, that the pastorate is one thing, and evangelistic work quite another. The hard, steady drill of the regular ministry, year after year, with practically the same group of people, is a test which few men in other callings are compelled to meet. A man who had been eight years in the United States Senate said to me, 'I do not see how you do it. I certainly should shrink from undertaking your task.' The evangelist is met by a united church, pledged to implicit obedience. He has the support of the press. All sorts of ingenious advertising before his coming and during his stay challenges public attention. The deeper religious feelings are enlisted in his behalf, by special prayer-meetings, sermons, and devotional work on various committees. With all this backing and environment the marvel would be if unusual results did not occur. That these results are always desirable is by no means certain. Many careful judges affirm that the last state of places after such visitations is worse than the first. However that may be, this touch-and-go work of the evangelist is different in kind from that of the regular pastorate. The two cannot be compared. No faithful pastor need be disturbed by these strictures of the

"noted evangelist." Very often the evangelist's work is simply a seven-days' wonder; while the steady conscientious work of a good man, who identifies himself with all the higher interests of the community, becomes an integral part of the social life, and is a beneficent influence long after he is gone."

THE FUNDAMENTALS.

Various peoples of the Christian Church may and do have sundry views and opinions. But there are certain cardinal facts, fundamental principles about which and upon which, all, whom we have met and known of the Christians, are agreed. Here they are, and they will do to put away in your mind to meditate upon:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

A CHURCH AT CHAPEL HILL.

After too many years have wasted, the brethren and sisters of our name and faith at Chapel Hill are to have a place and house of worship. Great indeed is the pity that the movement was not begun many years ago. There has been leakage and loss to our good cause from the regrettable delay.

But, as said, a beginning has been made, the work is to be done. A site has been selected and the lot purchased, and nearly, if not quite, paid for. By appointment with a number of our members in Chapel Hill, Rev. W. G. Clements, Chairman of Home Missions of the Eastern North Carolina Conference, Rev. T. W. Strowd of Chapel Hill, and J. O. Atkinson of The Christian Sun, met in the town Monday night, April 16th, and after consultation and discussion it was decided to organize a Christian Church at once.

The proper form was drawn up, and eighteen names were handed in as charter members. Others were present and took part in the meeting and will work in and with the organization. In the town there are between thirty and forty members of the Christian Church, with no church home nearer than five and three-quarter miles in the country. If this splendid company shall put their hands and hearts together in this most

worthy and commendable undertaking, there will be a Christian Church at Chapel Hill at no distant date that the people there, as well as the denomination at large, will be proud of. And they can do it, and do it easily, agreeably and happily.

There has been made a beginning. At that we take courage and thank God, and shall press forward.

A building committee was appointed. A soliciting committee was selected, also a secretary and a treasurer. Rev. T. W. Strowd was made chairman of the organization and will call other meetings as soon as necessary. We feel that a movement has been launched at Chapel Hill that shall, by God's help, mean much to our good cause in the years that are to come. May God grant that these things come to pass.

Norfolk Letter.

The Third Church Sunday school broke all records today by having present ninety-two. Had nine new scholars, including three in the Home Department. This gives our school at present an enrollment of 164.

Bro. Keys preached in the afternoon to a larger congregation than usual. He gave us a splendid sermon. We had expected to begin a series of meetings tonight, but the work on the house is not quite complete, so we decided to postpone it a week. We will begin next Sunday and continue two weeks at least, running up to the time that Bro. Hanson is expected.

A recent letter brings the news that Mrs. Hanson is still sick, and it may be that he will have to come alone in order to be here by June 1st. We are all hoping and praying that they may both be here by that time.

I attended services today at Lambert's Point and heard the pastor, Rev. J. W. Barrett, preach a good sermon to a large and appreciative audience. He is doing good work there, and their Sunday school is growing, so they have decided to make some class rooms, and begin work tomorrow.

Bro. Howsare had a good meeting at the Temple the past week. He had to be away to conduct a funeral service Sunday and Prof. S. M. Smith conducted services for him. I hear that he made a good impression. Prof. Smith is getting to be quite a lay preacher—but we must remember that D. L. Moody was only a lay preacher.

Brother Howsare goes to Washington this week to attend the World's Sunday School Convention as a delegate-at-large, representing the Mission Board at Dayton.

The Temple Sunday school had 23 new scholars with 201 in attendance.

Rev. C. H. Rowland assisted Rev. J. W. Harrell in a meeting at Portsmouth last week. Bro. Harrell will continue the meeting this week.

I have not been able to get report from the Berkley meeting since yesterday, but earlier reports are to the effect that they have been having a good meeting.

The friends of Mrs. Fannie Martino, formerly of the Temple and City Missionary for that church will be sorry to learn of her death which occurred in Richmond. The remains are expected at 11:00 o'clock today, and Rev. McD. Howsare, pastor of the Temple, will conduct the funeral ceremony at the grave.

J. W. Manning.

—Commander Peary has said that he hoped the Arctic Highlanders would never be civilized. He wants them left in their picturesque savagery. He is afraid that Christianity will spoil and kill them. Commander Peary forgets that these people are human beings as he is; and such a desire to keep them in ignorance, savagery, and degradation, when they might become intelligent, civilized Christians, is inhuman and cruel. As Dr. Grenfell says, "it is no great compliment, even to the most primitive of mankind, to consider them unable to survive the advent of true Christianity."

—Hon. W. J. Bryan has been ordained an elder in the Presbyterian Church, and here is hoping that he will take out orders and enter the ministry full-fledged. His "Prince of Peace" is pronounced by many who have heard it to be one of the very best sermons of modern times. Mr. Bryan goes as a delegate-at-large to the Ecumenical Council, of the Presbyterian Church, which meets in Edinburgh, Scotland, in June.

—Children should be taught not to kill the toad. This simple little animal never hurts anybody or anything, and there is not the semblance of a good excuse for ever hurting it. The toad is the gardener's friend.

—On May 12, former President Roosevelt delivered a lecture at the University of Berlin in the presence of an audience numbering 1200, among whom were the Emperor and other men of State. The University conferred upon him the honorary degree of Doctor of Philosophy.

—The late storms which covered the whole country destroyed several millions' worth of fruit, to say nothing of the cotton crop. But this destruction will not mean as much loss to the growers as to the consumers. The buyers will have to pay for the loss. The smaller the crop the higher the price.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week\$752.88

Dues:

Jessie Penny	\$.15
Pauline Penny	.15
Archie Newman	.20
Wallace Newman	.20
Helen S. Foster	.20
T. Clifford Foster	.10
Charles E. Newman	.10
Hannah Clare Newman ...	.10
Annie Pearl Way	.10
Carl Lynn Schobey	.10

Monthly S. S. Offering:

Pleasant Union, N. C.	4.00
Suffolk, Va.	14.08
Elon College, N. C.	2.25
Franklin, Va.	5.00
Berea (Nansd.) Va.	5.00
Citizen's Class, Elon College, N. C.	5.00
Shallow Ford, N. C.	.68

Special Offering:

F. M. Carlton, Durham ..	6.50
Amt. 17th week	43.91

Total\$896.79

Elon College, N. C., May 11, 1910.

My Dear Children and Friends:—

This week has brought us fine rains and warm weather again; and our garden vegetables are beginning to grow nicely; in fact, the garden here is a source of much food. Our corn is slow getting up; but wheat is looking well.

Soon half of our year will be gone, and what have you done to help our work along? We ask many of the children who have written from time to time to try to write more often; we need your letters; invite your little friends to write and let's have a large number in the Corner.

Aunt Myrtle's mother died last Thursday (May 5th) and was buried Friday. Only a short sickness. Thus Aunt Myrtle and Uncle Jim become full orphans and thus we can enter fully into the sympathy of many of our Orphanage family.

Just see what our Sunday schools have done for us this week, the amount of monthly offerings—support of 7 children, and Bro. Carlton comes in with his personal support of one.

Friends, schools, societies, and church-

es, will you kindly take this matter up, and if you cannot support an orphan individually, will you ask your Sunday school to do it, or your Endeavor or Ladies' Aid Society, or your Church? Let all become active along this line now for we need your help. Who will be the next to report?

Sincerely yours for work,

Uncle Jim.

Raleigh, N. C., May 7, 1910.

Dear Uncle Jim:—

Enclosed you will find our dues for three months, March, April, and May.

Your little nieces,

Jessie Penny,

Pauline Penny.

That is nice, girls, to remember the Corner though you do get behind with your letters. Guess you have been busy at school. Be sure to write through the summer.

Henderson, N. C., May 1, 1910.

Dear Uncle Jim:—

For the first time since we joined the band we have let a month slip by without writing. We are so sorry. Won't you let this answer for April and we will write another for May later on. Daddy is away, has been gone a week. Guess you saw him in Suffolk. We miss him so. Even little Hannah Clare says, "Where's daddy? Where's daddy?"

Mama has made us a sand pile in our front yard and is teaching us to make sand houses with fences around them.

We send our dimes.

Lovingly,

Charles E. Newman, Jr.

Hannah Clare Newman.

I know these little people will have a fine time with the sand. Guess all the babies would love to help Charles and Hannah Clare make houses.

Henderson, N. C., May 9, 1910.

Dear Uncle Jim:—

Here come two little boys nine and seven years old. Our brother and sister, Clarence and Addie, have willed us their membership, so we want you to take us in their places. They are not too "grown up" to write, or rather, we don't think so, but we are smaller than they are, and don't have so much to do, so if there is no objection you will please place our names on your book and erase theirs.

They have not sent their dues for last month, so we send forty cents to pay for April and May. We enjoy reading the children's letters.

Our school has closed. Both of us were promoted.

FREEMAN DRUG CO.,

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DRUGS, MEDICINES, PATENT MEDICINES,

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Prescriptions Carefully Compounded.

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When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

With much love to you and all the cousins, we close.

Your nephews,

Archie and Wallace Newman.

Well boys, we would love to have all four of you, but since brother and sister think best to stop, we gladly welcome you in their places.

Sanford, N. C., May 4, 1910.

Dear Uncle Jim:—

I will write my letter and send my dues for May. Our school will close this week. Uncle Jim, do you know how long a missionary hen will live? My Aunt Laura gave me a hen 6 years ago. She raises two sets of biddies every year. She has eleven biddies now, and she looks as well as any hen. My Aunt Laura has been dead two years.

I close with much love to you and the cousins.

Your niece,

Annie Pearl Way.

Well, Annie, we cannot know of course the life of your hen, but she seems to know that she is of importance, so let us hope she will last a long time.

Sanford, N. C., May 4, 1910.

Dear Uncle Jim:—

I will write my letter and send my dime for May. Uncle Jim, I think I will soon be a man, I am growing so fast. I am glad to have warm weather again. Mama took off my shoes last Sunday. You just ought to have seen me play. I want to go out and play in the sand, but mama thinks I am too small yet. I will soon have some more teeth, then I can bite hard. I close. Love to you and the cousins.

Your nephew,

Carl Lynn Schobey.

Little men like you, Carl, will have to be careful, but just wait—your time will come!

May 9, 1910.

Dear Uncle Jim:—

Enclose 30 cents, our dues for April

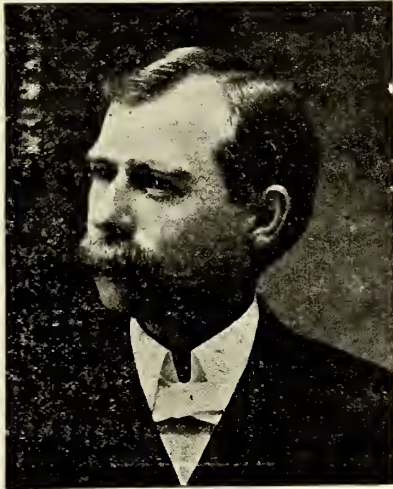
and May. I am very sorry I am late in my last month's dues. Hope you and all your large family of children are well. We hope that Brother Moffitt is much better by this time.

Your fond little niece,

Helen S. Foster,

T. Clifford Foster.

We felt sure you'd come up all right, though, Helen, if you were a little late. 'Tis so nice to know we have such faithful cousins.



REV. J. W. PATTON.

THE CHRISTIAN ENDEAVOR WORTH WHILE.

An Address Delivered before the Southern Christian Convention at Suffolk, Virginia, April 27, 1910. By Rev. J. W. Patton.

On February 2, 1881, the first Young People's Society of Christian Endeavor was formed, in Williston Church, Portland, Me., by the pastor, Rev. Francis C. Clark, D.D. This organization included some boys and girls, as well as a number of older young people.

At this date, there was only one society with 40 members. This society represented one nation, one language, a draft copy of the constitution its only literature, no national, state or local unions and one denomination; but, July 7, 1909, there were 71,493 societies, 3,551,100 members, over 50 nations represented, speaking more than 80 languages, having over 40 publications in 15 languages devoted exclusively to Christian Endeavor work, weekly or monthly departments in thousands of papers and magazines, and abundant other literature in all the leading languages of the world, more than 20 national unions, more than 3,000 State and local unions in all parts of the world, representing more than 100 denominations, to say nothing of the many branches of the church which have borrowed the Christian Endeavor idea and organized societies with similar purpose, only different

in name, working to the same end, numbering hundreds of thousands in membership.

The first Junior Society of Christian Endeavor was organized about three years later, by the Rev. J. W. Cowan, in southwestern Iowa, in the college town of Tabor. There were no older Christian Endeavor societies in town, for the Y. M. C. A. and Y. W. C. A. of the college seemed to fill their place; but the children had no Christian organization provided for them, and the idea came to Rev. Mr. Cowan to form them into a society of Junior Christian Endeavor.

March 27, 1884, the society was organized with eleven charter members, all of whom, it is said, grew up into earnest Christian manhood and womanhood.

From this small beginning in '84, the society developed rapidly, and at Minnesota convention of 1891, General Secretary Baer reported 855 Junior societies. The next year, at New York, an immense increase was announced, the number being 2,574. In 1893, at Montreal, it was 4,136. In 1894, at Cleveland, the record stood 6,809 societies, with 365,000 members.

Thus the records show that the first decade of the Junior Christian Endeavor work alone, had the phenomenal growth of from 1 to 6,809 societies, and from 11 to 365,000 members.

Rev. Mr. Cowan and Dr. Clark, the founders of the Junior and Senior Christian Endeavor societies, inaugurated a system of church work that is now touching millions of young lives, finding a responsive chord in the immortal soul and bringing many to God and workers into His church.

The business of Christian workers, let them come under any name whatsoever, is, to win souls for Christ, get them interested in the church and hold them by giving them something to do. Have them feel that they are worth while and that the church needs them.

There is no class that needs to be won and held for Christ more than the young people. And The How to Do This is a potent and essential problem in the evangelization and salvation of the world. In fact, the more thoroughly this is done, the more nearly will the world be brought to God.

The aim of the Christian Endeavor movement is, to win and hold—to win souls for the Master and attach them, by delight, to His service.

To win the young, those with whom the Endeavor movement has primarily to deal, there must be tact and judgment used—some thing employed that appeals to their youthful nature. The Great Teacher did this in winning men unto Himself. There is an abundance of legitimate, commendable and unquestionable ways and means, in the social, moral, ethical and religious realm, at the disposal of all true Christian workers, which, if properly used, will enlist, interest and hold the young people of any community for the service of the Master. It is the very heart of the Christian Endeavor movement, like the church, to do this essential kind of primary work. How to do this—how to enlist the buoyant forces of youthful propensities and harmonize them with the life of the Divine Teacher, mature Christian workers have prayerfully studied. And the idea of bringing them together under proper environment, in social and religious meetings, was conceived; therefore, to the church, has been delivered the auxiliary of the Christian Endeavor movement.

There are those who would disassociate the work of their young people's religious society, from all secular amusement. They would eliminate from their lives, quite, if not all, innocent and needful recreation, thereby causing, at least some of them, to feel that the religious meeting is too sacred for the young, does

(Continued on page fifteen).

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Exponent of the Young People's Convention,
Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE SUPERINTENDENT.

Having been a superintendent, this writer is able to sympathize with those who do service in the Sunday school in this capacity. He is also prepared to say that no superintendent can succeed whose teachers are not prompt and do not render him their unqualified support. This does not mean that teachers are to blindly follow the superintendent, but, if they differ with him, they are to tell him of it and not other people. If he does not see fit to remedy the matter and cannot show that he is right, then we teachers should resign or see that he does. We cannot afford to criticize the superintendent openly, while he is the superintendent. Subordinates in other lines of business are not thus allowed to carp at their superiors; surely Sunday school teachers will be as courteous and respectful when about their Master's business.

But we had started out to write mainly of only two points in this editorial respecting the superintendent—the use he is to make of his subordinates, and how he is to get variety in his work.

Some Superintendents feel that they are the whole thing. They can do the work of ten men, so full of energy and so enthusiastic. They do all the praying, all the talking, and a great deal of the singing. They feel (and so do their associates) that but for them their respective Sunday schools would fail. They are repeatedly heard to lament the fact that no one will take any lead but themselves. The best thing that could happen in such a Sunday school would be a funeral, with the superintendent as the center of attraction. Then it will be seen how excellently some one else can do his work, or better, how it can be done by several persons with some one else pushing. If you have no persons in your school, Brother Superintendent, who will talk on the lesson or lead in the singing or lift up their voices in public prayer, you can train them gradually to do it. They will refuse to do so at first, because you can beat them at it, but keep at it and you will succeed. Stay away purposely now and then and appoint some one else to take your place. Resort to any expedient, approved by conse-

crated common-sense and dictated by a devoted heart, which has even the shadow of ultimate success in it, and you will succeed. Remember that it is better to get ten men to work in religious organizations than to do the work of ten men. You need to push, not to lead. You have been practicing leadership ten, fifteen, twenty-five years; try pushership for once. It will work wonders. You are a captain only in the army of the Cross, not the whole army. Train your soldiers to do their proper work.

Many excellent superintendents, so far as getting their subordinates to doing their meet quota of Christian service, fail by monotonous arrangement of the opening and closing services. They always open in the same way, close in the same way, and have everything in between opening and closing in the same stereotyped order. Some of them pray the same prayer or call on those who will pray the same prayers week in and week out for half a century. There is no variety, no spice, no life. Nothing will sap the interest of a religious body like monotony; it is a blighting blast, a killing frost, and it is so easily avoidable. Brother Superintendent, have variety. Begin one Sunday with a prayer or the Lord's prayer in concert, the next Sunday with a song or two or the responsive reading, the third Sunday with your talk on the lesson, the Chart, or your blackboard illustration. Don't make those announcements often. If you can't have a bulletin board on which they may be posted in an accessible place, have the teachers sometimes, at least, announce them in their classes. It is needless to make further suggestions. A determined superintendent can have variety, if he will; and he can work it out far more effectually and effectively in view of the local conditions than any would-be adviser, who knows nothing of the surrounding circumstances.

Brother Superintendents, put your subordinates to work, and seek for variety.

Our Two Chairmen.

The Southern Christian Convention appoints two boards to have general supervision of the young people's work—the Christian Endeavor Board and the Sunday School Board. The Chairmen of these two boards are ex-officio members of the executive committee of the young people's convention, and we look to them for guidance and helpful suggestion. These two brethren are Rev. C. H. Row-

land, Franklin, Va., for the Christian Endeavor Board, and Rev. H. E. Rountree, Waverly, Va., for the Sunday school Board. We doubt if two more capable, consecrated, interested men could be found in all our brotherhood for these two important Chairman-ships. We herewith invite them to assume the mantle of their service for the young people's work and open to them the columns of this department for their suggestions and plans, pledging them our most loyal and unqualified support in all they may be led to undertake in their respective departments for the good of our cause.

From the Field.

Rev. I. W. Johnson, Suffolk, Va., is Teacher Training Superintendent of the Eastern Virginia Sunday school Convention. He is also interested in Organized Class work and gives it as his opinion, from observation of the workings of such a class in the Liberty Spring Church, a country church, that "the Organized Class has very decided advantages over the old plan." Bro. A. H. Savage is teacher of the Organized Class in the Liberty Spring Sunday school.

The young people of the Third Church, Norfolk, Va., have organized themselves into a "Good Will Circle." Their motto is: "It may not be the best; but if it is my best, it will be Heaven blest." There are three committees: Social, Membership, and Devotional. The officers are: President, Miss Annie Marshborn; Secretary, Mr. Ernest C. Porter; Treasurer, Miss Mae Deane; Vice-president, Miss Kate Moor. There are now 19 members, with the prospect of others soon. The "Circle" holds monthly business meetings and charges dues of ten cents per member monthly. At present the class is for both sexes, but the expectation is that soon there will be two classes, one for each sex. We rejoice in this forward movement and shall expect to hear many good things shortly that have come to this school because of this introduction of business methods in the King's business.

C. E. TOPIC FOR MAY 22—A FEW SUGGESTIONS.

What is it to be a Christian,—
Acts 26:24-29.

(Union Meeting with the Juniors.)

The Juniors.—This is the time to promote those Juniors whose age is great enough to active membership in the Young People's Society. The reception

of these graduates should be with dignity and by the pastor, if possible. If there are no graduates, give the Juniors prominence by chorus singing or other methods of participation suited to them and helpful to the meeting. Give the Juniors a part in the service; do not let them be simply on-lookers.

The Leader.—It would not be a bad idea for the Junior Superintendent to lead this meeting. If so, the theme will be "the increased obligation for larger service that comes with advancing years." For any other leader the theme might be "how to become a Christian," or "What is it to be a Christian?" Not over five minutes should be given to this address.

The Scripture.—Let one of the Juniors read the Scripture. Let one of the older Endeavorers comment briefly.

Essay or Address.—Of five minutes on "Christian Manhood as Contrasted with Heathen Manhood."

Question Spurs.—To come in as voluntary participation:—

What is it to be a Christian? (To several).

Name a characteristic of a Christian. (To several.)

How may we become better Christians? (To several.)

Why is Bible-reading a Christian duty?

Why should every Christian be a soul-winner?

Why should the Christian be a Church member?

Describe the Christian in business; in the home; in school life; in social life; in the Church.

Show how Paul exemplified the Christian life. Petor. James. John. Andrew. David. Moses. Samuel.

Show how Gladstone exemplified the Christian life. Washington. McKinley. Moody. Beecher. O'Kelly. W. B. Wellons.

Whence comes the Christian's strength?

How can we best help others to be Christians?

Scripture References.—To come in, with a word of comment, as voluntary participation:

The kind of heart needed - Deut. 5:29
Whom our hearts should seek

2 Chron. 11:16

The fixed heart—where? - - - - - Psal. 57:7

With the whole heart - - - - - Jer. 24:7

A new heart—whence? - - - - - Ezek. 11:19

A good heart - - - - - Luke 8:15

A great prayer - - - - - Psal. 51:10

They that wait upon the Lord Isa. 40:31

Be ye transformed - - - - - Rom. 12:2

Hath shined in our hearts - - 2 Cor. 4:16

Be renewed - - - - - Eph. 4:23



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Put on the new man - - - - - Col. 3:10

By the renewing of the Holy Ghost

Tit. 3:5

Where first called Christians Acts 11:26

Conformed to the Image of His Son

Rom. 8:29

Bear the Image of the heavenly

1 Cor. 15:49

Changed by the Spirit of God 2 Cor. 3:18

Partakers of the Divine Nature

2 Pet. 1:4

Sons of God - - - - - 1 John 3:2

Recitation by some one of the 15th Psalm and of the 23 Psalm after this.

For Next Week: A Christian Nation.

M., 23, The Test of Sacrifice, Matt. 20:25-28.

T., 24, The Test of Righteousness, Isa. 58:1-11.

W., 25, The Test of Blessing, Num. 24:3-9.

T., 26, The Test of Obedience, Isa. 1:1-9.

F., 27, The Test of Justice, Zeph. 3:1-7; Mic. 2:1-3.

S., 28, The Test of Priesthood, 1 Pet. 2:9-10; Rev. 1:5-6.

Sun., 29, Topic—Is Ours a Christian Nation? Psal. 33:8-22.

Suggested Program.

1. Two or three songs by the Juniors.

2. Chain of prayer.

3. Scripture and Comment.

4. Song.

5. Leader's remarks.

6. Special music.

7. Voluntary participation, including answers to Question Spurs and Scripture

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References with comment, voluntarily given interspersed with stanzas from hymns.

8. Recitation of Psalm 15 and then 23.

9. Reception of Junior graduates by pastor.

10. Song. Offering. Mizpah.

MARRIED.**Perdue-Wilder.**

At Mt. Gilead Christian Church, Franklin Co., N. C., May 11, 1910, Miss Jessie Wilder to Mr. L. P. Perdue. The bride is the charming daughter of Mr. and Mrs. W. T. Wilder, and the accomplished organist of Mt. Gilead Church. The groom is the son of Mr. and Mrs. Thos. H. Pedue and a successful young farmer of Franklin County. The best wishes of the writer go with them in life's journey together.

Herbert Scholz.

DIED.**Holland.**

Mrs. Nancy Holland departed this life at her home near Holland, Va., April 30, 1910, after a patient illness of months, aged 73 years. She was the daughter of the late Jack Austin and the widow of John Holland. She leaves eight children, William H., Mrs. Sarah C. Baines, and Mrs. Sue Powell, Suffolk, Va., and James Edward, J. Richard, Elisha Thomas, Mrs. Emma Eley, and Miss Lilly, Holland, Va., thirty-four grandchildren and five great grandchildren. The funeral services were conducted by the writer at Holland Christian Church and the remains placed in the family lot in Holland cemetery. "Aunt Nancy," as she was familiarly called, was a devout Christian and possessed a strong faith. She never worried about the material things of life, but did her part and trusted God and his promises never failed her. Her bright and happy disposition was a blessing to those who came under her influence.

N. G. Newman.

McClure.

Died, at his home in Burlington, N. C., May 6th, 1910, Van D. McClure, aged 49 years. He leaves a wife and seven children. Some years ago he confessed Christ and joined the Burlington Christian Church, of which church he was a member when death came. The funeral services were conducted from his home, by the writer, and his remains laid to rest in Pine Hill Cemetery. The attendance at the funeral was very large, and his grave was covered with beautiful flowers. To the bereaved we offer the consolation of the Christian religion.

P. H. Fleming.

Talbert.

Edmund Boyd, the only child of George Cabell and Maud Josephine Talbert, died May 10, 1910, age one year, eight months, and sixteen days. The interment was in the Pleasant Grove, Halifax Co., Va., cemetery, and the funeral was conducted

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by the writer, May 11, in the presence of a large number of sympathizing friends. The floral offering was profuse and beautiful.

So closed the career on earth of a life so very short, and yet so pure and sweet and heavenly. Little Boyd was most dearly loved in his own home and in that of his grandmother's also, where his coming was a ray of joy, his going away a cloud of sorrow and deep grief. A father's and a mother's heart are torn with sad bereavement, because their only child has been taken. But resignedly they look to God for strength and comfort in the dark hour. The angel and beloved of their home has been transplanted to the heavenly home and thither their affections and devotions go. Remaining faithful to God, and trusting Him for help, they will meet bye and bye their dear one again.

J. O. Atkinson.

Miles.

Bro. Richard Miles, of Caswell Co., N. C., was born March 3, 1825, and married to Miss Mary C. Walker Dec. 18, 1860. To them were born seven children. Three are living, viz., Jas. P., and W. L. and Miss Martha A. Miles.

Bro. Miles passed from labor to reward March 16, 1910, and was buried at Bush Arbor Baptist Church. He professed faith in Christ and died trusting Jesus. Bro. Miles was an excellent citizen and neighbor; a devoted husband and father.

The church and community extend the deepest sympathy to the sorrowing ones.
Thos. W. Strowd.

Journakin.

Mrs. Ann Journakin (nee Miss Ann Weldon) was born in 1840 and died April 5, 1910, age seventy years. About the year 1860 she was married to James J. Journakin. To them were born fifteen

children. There are seven sons and four daughters living. The sons are James, Ransom, Allie, Rile, Hugh, Willie, Ned, and the daughters Mrs. Bobbie Smith, Mrs. Bettie Fets, Mrs. Bettie Harris, and Mrs. Arthur Thompson. There are about fifty grand children and several great grand children. Her husband survives her and is the oldest man in Epsom community, said to be one hundred. The burial was in the family ground at the home near Epsom on the afternoon of April seventh, and the services conducted by the writer.

May this great sorrow to the family help each to a better Christian life.

C. E. Newman.

Ivor.

On Monday after the third Sunday in April we began a meeting at the Ivor Christian Church. Rev. M. L. Bryant did the preaching in his usual plain and forcible manner. The visible results were not what we had hoped, but we feel that good was accomplished by the meeting. Two professed faith in Christ and one united with the Church.

This church, while weak numerically, is doing good work for its strength.

R. H. Peel.

Spivey.

On April 24, 1910, Bro. R. L. Spivey, of Isle of Wight Court House, Va., aged about 66 years. He was sick only a few hours.

At an age he united with Millfield Baptist Church, where he remained a member until Isle of Wight Court House Christian Church was organized. He became a charter member of this church and was a loyal and consistent member until his death. In 1868 he was married to Miss Lucy Barrett of Southampton County. His wife and five children are made sad by his death.

The funeral services were conducted at Isle of Wight Court House Church in the presence of a large and sympathetic audience.

He has been Superintendent of the Sunday school most of the time since the church was organized, served as deacon for several years and as secretary for some time. R. H. Peel.

(Begun on page eleven).

not belong to them, and consequently cause them to get a misconception of Christ and His Kingdom.

Certainly it is not right to carry secular entertainments into the Church nor fun and amusement into the religious meeting; but carry into and fill so nearly as possible, their hour of recreation and amusement, with the ethical principles of the philosophy of Jesus Christ.

Who does not believe that recreation is a Christian duty, and certainly all Christian duties fall within the province of the church. Who would have our young feel, that in order to be possessed of and influenced by the religion of Jesus Christ, they must carry a long face, look sad and never smile? Would not such teaching drive the church and her saving principles from their minds, invite skepticism, augment unbelief, and even aid agnosticism?

Let it be remembered that religion never was designed to make our pleasures less. Let it be understood by the church, that what is preeminently needful for her growth and prosperity, is, to attract, to capture and to hold the young for Christ. See that they have light as to what the Church stands for, more light as to the real happiness of her true members and, above all, further light, as it shall break into and flood their souls with salvation, when the hoodwink of sin shall have been removed from their blinded eyes, and they, by faith in His word, born into the kingdom of the Eternal God.

Lead them gently and yet irresistibly to that Light, Who is the Light of the world; that their viewpoint of and relationship to Him may be properly adjusted, and they behold Him in all His resplendent glory and beauty and attractiveness, approaching them from His unapproachable throne of omnipotence, under the power of superlative light and love, with the reconciled countenance of forgiveness, benediction of blessing and word of eternal life; that they may thereby be delivered from the thralldom of sin, brought into the church, fully redeemed, and finally crowned in heaven.

For this kind of work, the Christian Endeavor movement is intended and to aid the church in bringing the world to God.

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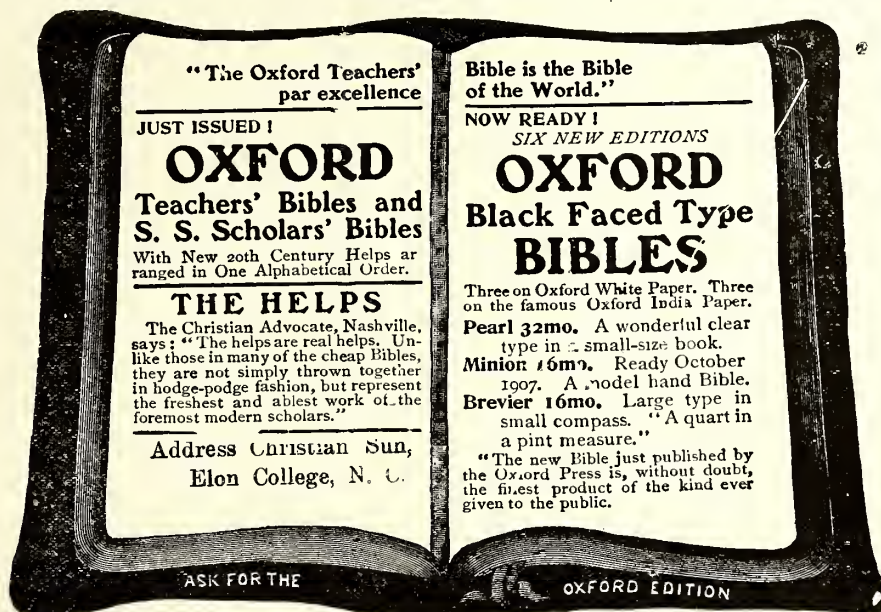
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Washington, D. C.

Some twenty-nine years of trial, by interdenominational application, have proven the Endeavor movement worth while. The statistics, as above rendered, emphatically substantiate this declaration. To be present at a Model Christian Endeavor Prayer meeting, emphasizes these statistical figures and gives a deeper insight as to its real worth to the church.

Let the Christian Endeavor work therefore claim prayerful thought and be employed, without criticism, by Christian leaders, so far as practicable, to interest, to capture, and to hold for God, the rising generation and all whom it may, developing them into active church members rather than to have so many whom neither the church nor God can successfully use.

He who, through a pure motive, joins the Christian Endeavor Society and lives up to the pledge, will be an active, zealous worker for the church.

The pledge of the active member is as follows:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do, that I will make it the rule of my life to pray, and read the Bible every day, to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior, and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

"As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call."

Such an obligation as this voluntarily taken in youth, if never repudiated or laid aside, hedges in the obligated for life, and schools him, to faith in Jesus Christ, to daily prayer, to daily reading the Bible, to attending the regular services of his church, to judiciously take some part aside from singing in the same, to be able to and give only conscientious excuses for not attending, to be willing to render excuses to God as well as to man, to be true to all duties, and to endeavor to lead a Christian life, as far, as known, until death.

The motto of the Society, as comprehended in this pledge, is: "For Christ and the Church." In fact the Society is a part of the church. One of its principal objects is to interest the young people and bring them into the work of the church. In this respect it is said to differ from all other organizations. As a rule, each society is connected with some one individual church and the efforts thereof are directed to its upbuilding and is consequently of great value both to the pastor and the church.

Church loyalty needs to be emphasized. It is trying upon any pastor to go to his pulpit and find empty pews because something out of the ordinary is taking place somewhere else. It indicates an improper conception of church membership, church relationship and church loyalty. No person should be a member of the church because of what he can

thereby secure for himself, but because of what good he can do for, bring into and add to the church.

The Christian Endeavor Society is an educational institution in which the young are taught this very kind of thing and the obligated member is expected to practically learn it as a Christian duty. In the heart of the pledge is a promise of loyalty to our own church.

This obligation, based upon faith in God, trust in the Lord Jesus Christ for strength, and belief in and loyalty to the militant church, contains basic elements of vital piety, Christian character and biblical soul saving religion. It aids to reformation, regeneration and salvation.

That branch of the Endeavor work, known as the "Quiet Hour," forms for the members thereof a daily rule of life that will acquire for each, if properly kept, both an intelligent personal acquaintance with God and a saving working knowledge of His revealed word, "The Comrades of the Quiet Hour" are those members of the Christian Endeavor society who agree, as a rule of their lives, to spend at least fifteen minutes each morning in prayer and Bible-reading, meditation, and personal communion with God.

This quiet hour of prayer, reading the Bible, meditation and personal communion with God, will make a deep and lasting impression upon the heart, for good, and find expression through words and deeds. In fact, there can be no **expression** without its corresponding **impression**.

The model Endeavor prayer meeting gives, to the young, an unsurpassed opportunity for exercising in public prayer, commenting upon God's word and testifying as to the mercies of the Lord Jesus, and also as to the power He exerts over, and happiness and contentment His obeyed teachings bring into the individual life.

The essential features of the Young People's Society of Christian Endeavor are: pledged and constant attendance upon the weekly prayer meetings; pledged and constant participation therein by every active member, pledged and constant work for others through the committees and in any other way which may be suggested; and loyalty to the local church.

But what we do must be done quickly, for we will soon be consigned to history. The distance from the cradle to the grave is only a span. Human existence is like a weaver's shuttle and the warp of life is soon filled with the woof of character.

And so loving and loved we will soon all pass from the semidarkness of this

life into the eternal light and glory of the life hereafter.

"To the past go more dead faces

Every year,

As the loved leave vacant places,

Every year.

Everywhere their sad eyes meet us,

In the evening dusk they greet us,

And to come to them entreat us,

Every year.

You are growing old, they tell us,

Every year.

You are more alone they tell us,

Every year.

You can win no new affection,

You have only recollection,

Deeper sorrow and dejection,

Every year.

But the truer life draws nigher,

Every year,

And its morning star climbs higher,

Every year.

Earth's hold on us grows slighter,

And its heavy burden lighter,

And the dawn immortal brighter,

Every year."

Therefore let us work for God and the Church and humanity while we may. For the young people of our church, for better church membership, better fellowship, and better citizenship. Then we shall be enabled to welcome the grim tyrant, Death, and receive us as a kind messenger sent from the Eternal God to translate us from this imperfect to that all perfect, glorious, celestial and triumphant church above, where all awakened with the likeness of Jesus Christ shall be forever satisfied.

And now, as a body of Christian workers, taking into consideration the beautiful philosophy of the Christian Endeavor movement, what it has accomplished in less than three decades, and what it does for the individual member, thereby being convinced of its inestimable value to any branch of the church, in aiding church loyalty, establishing the daily habit of praying and reading God's Word as a rule of life, and leading the individual member to Jesus Christ; therefore, in bi-ennial session met, to the militant Church of the Ever Living and Eternal Jehovah, a universal body and brotherhood of believers in God the Father, God the Son, and God the Holy Ghost, whose life is love, whose existence, the exercise of universal charity, whose religion is without sect, whose patriotism is without party, whose creed is the Bible, whose aim is the establishment of Peace on Earth and Good Will towards all mankind, whose purpose is the salvation of the world, whose embodiment is Liberty, whose Founder is Jesus Christ, the Christian Endeavor movement, by us, is most devoutly consecrated.